



**D**ear Children Wisdom's Precepts learn  
And hearken to her Words;  
She to all that obey her Voice,  
A glorious Crown affords.

1163.2  
**Youth's**

*B. R.*  
**Divine Pastime.**

CONTAINING

Forty Remarkable Scripture Histories  
turned into English Verse. With For  
ty Pictures, proper to each Story very  
delightful for young Persons, and to  
prevent Vain and Vicious Divertise-  
ments. Also several Scripture Hymns  
upon various Occasions.

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In Two PARTS.

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PART I.

---

*He certainly doth hit the White,  
Who mingles Profit with delight.*

---

*O' Death and Judgment, Heaven and Hell,  
Who often thinks must needs live well.*

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THE  
Epistle to Youth.

**S**weet Children, Wisdom you invites  
To hearken to her Voice ;  
She offers to you rare Delights  
Most worthy of your Choice.

Eternal Blessings in her ways  
You shall be sure to find  
Oh, therefore in your youthful days,  
Your great Creator mind.

Upon a World, vain, toilsome, foul,  
A Journey now you enter ;  
The Welfare of your living Soul  
You dangerously adventure.

The Joys that other Pleasure brings,  
With Vanities abound.  
Nay, when in Streights they take their Wing  
Vexations they are found.

Then humbly strive without delay  
Grace in God's sight to find,  
And gladly now, and all your Days,  
Your great Creator mind.

I. Adam and Eve driven out of  
Paradise Gen 2.



**A** Dam and Eve were form'd of Dust  
That was their Pedigree,  
Yet had a grant never to die,  
Would they obedient be.

And to compleat their happinels,  
In Uprightness were made,  
And into Eden they were put  
Under God's blessed Shade.

They wanted nothing, but had leave  
This Garden to possess,  
And there to eat and recreate,  
Themselves in blessedness.

They

Adam and Eve.

7

They only were prohibited  
The Tree of Good and Evil,  
Left eating it should them betray  
To Sin, and Death, and Devil.

But they are quickly drawn aside,  
By Satan's Subtilty;  
By whose Advice they took and eat,  
What caus'd their Misery.

They God's Command forgot, and what  
He unto them had said;  
The Serpent's Craft o'er them prevails,  
Whereby they are betray'd.

Thus being fal'n, they next contrive,  
Excuses how to frame,  
To cover their Iniquity,  
And to conceal their Shame.

*Adam* doth *Eve* accuse, and she  
All on the Serpent lays  
But still their guilt the more appears,  
Their Crime it more displays.

For which th' Almighty them doth cast  
Out of his Paradise,  
To make them know that Death and woe  
Do follow Sin and Vice.



**C**ain seem'd a zealous worshipper,  
 But yet he came behind,  
 For God his Brother doth prefer  
 'Cause he was best inclin'd:

Cain knew no further than the Law,  
 But Abel walk'd by faith,  
 His Offering God accepts who saw  
 His Heart, as Scripture saith.

Abel look'd through his Sacrifice  
 To Jesus yet to come,  
 Cain his own works did over-prize,  
 And a Curse carried home.

where



Cain and Abel.

When God in judging did receive  
*Abel* and *Cain* reject,  
*Cain* doth thereat complain and grieve  
'Cause he had no respect.

And being proud doth much disdain  
The Youth should him out-do,  
Yet finds no way Repute to gain,  
But what adds to his woe.

He takes his Opportunity,  
And doth his Brother kill,  
'Cause he his God doth glorifie,  
And rightly do his will.

This done, God asks *Where's Abel?* *Cain*,  
he says, *I cannot tell*,  
*And yet he had poor Abel slain;*  
*Oh the Deceits of Hell!*

But *Cain* a very dreadful sound  
*I from the Earth do hear;*  
*Thy Brother's Blood spilt on the Ground*  
*Doth sadly pierce my Ear.*

*Thou Wretch! thou hast my Abel slain,*  
*His Blood revenge I will;*  
*Depart see not my Face again*  
*Upon my holy Hill.*



**W**Hen Men by Sin and Violence  
 Did stain the Earth with Blood,  
 God doth resolve to wash them thence:  
 By VVaters of a Flood.

Yet did he warn before he struck,  
*Noah* was sent to tell,  
 They by their sins would God provoke  
 To cast them down to hell!

He also sent an hundred Years  
 Betwixt the threat and Blow,  
 If haply they by Prayers and Tears  
 Might yet prevent their VVoe.

he

Noah's Flood.

11

He likewise caus'd *Noah* to make  
An Ark, whereby to save  
His House, while those who him forsake  
Might their just Judgment have.

Thus Patience was with threatening mixt  
But all did them no good ;  
Their Minds on Mischief they had fixt,  
And so God sent the Flood.

Then some unto the Mountains flee,  
And other climb the Trees,  
Here one cries out, *Ab ! Woe is me,*  
he Death and Judgment sees.

But now alas ! it is too late,  
treasures of VVrath break out,  
Their dismal, yea, eternal Fate,  
Doth compass them about.

Now Mercy doth to Judgment turn,  
Now sinful Pleasures sting,  
The thoughts of Years mispent return,  
terrors in every thing.

But where is *Noah* ? In the Ark  
Alive, and safe and well :  
Though at his Building they did bark,  
he has escap'd their Hell.

IV 76

2 IV. *The burning of Sodom and  
Gomorrhah, Gen. 19.*



**I**N *Canaan's* Land did *Sodom* stand,  
Amidst a pleasant Plain,  
Like *Eden* 'twas, nor want, nor less  
they seemed to sustain.

They eat and drank, had all things frank,  
Whate'er they could require,  
God liberally doth them supply,  
they have their hearts desire.

They bought and sold; Silver and Gold  
they in abundance had,  
They decked were with Jewels fair,  
And with fine Silk were clad.

their

Their fertile Fields much Corn them yields  
their Water-Springs ran clear,  
Their Sheep and Kine, Fig-trees and Vine  
Brought Plenty every Year.

They wanted not a righteous *Lot*,  
to teach them how to please  
So good a Lord, who did afford  
them Riches, *Health and Ease*.

But ah behold how vile and bold  
these Men of *Sodom* were ;  
To Wantonness and all Excess,  
they all addicted are.

The Poor they slight, in Lust delight,  
And live in Sodomy ;  
Yea, in their Pride at *Lot* deride,  
And mock his Ministry.

This angers God, who with a Rod  
Of Brimstone set on Fire,  
Drives from th' Earth to dismal Death,  
these Objects of his Ire.

To Ashes turns their Cities; burns  
their Fields, and all the Plain ;  
Makes them a sign of Wrath Divine,  
By a most fiery Rain.



V. Abraham's Offering-his Son  
Isaac Gen. 22.



**O**UR Father *Abraham* was he  
Whom God the Promise made,  
That in his Seed we blest should be,  
And thence should come our aid.

*Isaac* his Son he did beget,  
From whom that Seed should spring,  
V Who on the Throne of God should sit  
As Prophet, Priest and King.

V When God his Promise had made good  
By giving him a Son,  
And *Abraham* thereby understood  
God was a Righteous One.

He

He tempt'd him, and bid him go  
 Unto his holy Hill,  
 And there, by Sacrifice undo  
 What he meant to fulfil.

Without delay then *Abraham* went  
 With Fire, with Wood and Knife,  
 And with a resolute intent  
 To take his *Isaac's* Life.

He on the Mount an Altar makes,  
 The Wood in order lay,  
 And then the bloody Knife he takes,  
 God's Counsel to obey.

Nor did he unadvisedly  
 In this his bold Attempt,  
 If God will have his *Isaac* die,  
*Abraham* won't him exempt.

Accounting had he slain his Son,  
 And shed his innocent Blood,  
 The Promise wou'd not be undone,  
 His God could make it good.

For his Obedience God doth give  
 Him *Isaac* back again,  
 A Sign that he by Christ should live,  
 And in his Grace remain.

VI. Joseph.



**T**O Potiphar, a Man of War,  
 Young Joseph for a Slave was sold  
 And was so just unto his Trust,  
 His Master never him controul'd.

His Mistress sees his comeliness,  
 And on him casts a lustful Eye,  
 And without fear cries come my dear  
 Thou now must with thy Mistress lie

O Impudent why not content  
 With what by Marriage was thy share  
 How insolent was thy intent  
 How base and vile dost thou appear

All

*All modest Wives, who lead chaste Lives,  
Thy bold Lasciviousness decry,  
Such Harlots lewd they do exclude  
From their Converse and Company.*

But would he be and do as she  
With shameless Face did him desire?  
No, sacred Story unto his Glory,  
Says he did hastily retire.

For which her Heart, a treacherous part,  
Did unto modest Joseph show,  
Since he her will durst not fulfil,  
She now resolves his Overthrow.

Therefore a Cry she instantly  
Did feign, pretending she was chaste,  
Alas, said she, he'll ravish me,  
Come come, to my relief make haste.

Thus Joseph, 'cause he faithful was,  
Did suffer Wrong and Misery,  
While Potiphar ev'n dotes on her  
False and pretended Honesty.

But into prison Joseph's thrown  
As guilty of Disloyalty;  
With Fetters bound for Crimes unknown,  
Yet soon advanc'd to Dignity.

VII. Joseph



**W**hen Joseph's Brethren him had sold  
And into Egypt he was gone,  
They went and their old Father told,  
An evil Beast had slain his Son ;

This did they 'cause their evil Deeds  
He to their Father us'd to tell.  
*Who Vice corrects but hardly speeds,  
Though by so doing he means well.*

They likewise hate him for his Dreams,  
Scorning he should above them be.  
*Pride always runs Men to extreams,  
And envies those that rise more high.*



Joseph and his Brethren.

19

Yet Joseph up at last is set,  
Made next to Pharaoh in the Land,  
The Cross to Dignity's no Let,  
The purpose of the Lord shall stand.

A Famine makes them hunt for Bread ;  
Distrest, they came to Joseph's Door.  
What Men despise when they are great,  
They'll not disdain if once grown Poor.

To Joseph now they cringe and bow,  
And give him both the Cap and Knee.  
The baughty Looks, the Lord knows how  
To bring unto Humility.

Joseph looks strange, and speaketh rough:  
He charges them with being spies.  
Ob ! ye are are serv'd justly enough.  
Remember your poor Brother's Cries.

Falshood and Theft he to their charge  
Doth lay ; to mind them of their Sin,  
Imprisons and sets them at large,  
To shew his Dream fulfill'd had been.

At last he tells them who he was,  
He kisses and forgives them too,  
Tells them the Crown he got by th' Cross  
There's none but Christ the like can do.

VIII. Moses



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And into Egypt he was gone,  
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*Pride always runs Men to extremes,  
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Joseph and his Brethren.

19

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*The purpose of the Lord shall stand.*

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Distrest, they came to Joseph's Door.  
*What Men despise when they are great,*  
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*There's none but Christ the like can do.*

VIII.. Moses

20 VIII. *Moses in the Ark of Bulrushes*  
Exod. 2.



**THY** Mother, when she saw thy Face,  
Concluded thus of thee,  
A Man above the common Race  
Of Men, my Son will be.

And when she from the Tyrant's Wrath,  
Could thee no longer hide,  
She in a Bulrush Ark thee brought  
Unto the River's side.

Among the Flags she down thee laid,  
Hoping that God to thee  
Would send Deliverance and Aid,  
And thy blest Saviour be.

Soon

Soon after Pharaoh's Daughter came  
Unto this very place;  
She sees the Ark and for the same  
Sends and doth it uncase

This Rushy House soon opening,  
She there a babe doth spy,  
Thou wep'st her bowels yearn for thee,  
And thy hard destiny.

Thy Sister comes and tells her she  
A Nurse for thee will call,  
Who is thy Mother what to thee,  
More happily could befall.

This Child Said she nurse thou for me,  
And Wages thou shalt have,  
His Mother now his Nurse must be,  
Nought kills when God will save.

When grown a Man to Court he came  
Where owned as the Son  
Of Pharaoh's Daughter he great fame,  
And reputation won.

He Moses named him, because  
Taken out of the River,  
And he soon shew'd that he was  
Sent Israel to deliver.



22 IX. *Moses and the Burning Bush*  
Exod 3.



**M**oses did keep his Fathers Sheep  
At *Horeb* who did see,  
And much admire a Bush on Fire,  
That could not Burned be.

He saw the blaze with great amaze  
But whilst he view'd this Wonder  
Thence suddenly proceeds a cry  
And a Voice resembling Thunder.

Moses, thy Shoes thou must unloose,  
Thou stand'st on Holy Ground,  
Here is the Lord thy Father's God  
Who doth with Grace abound.

I've

Moses and the Bush

23

I've heard and seen and long have been  
With Jacob's Groans affected,  
For help they crave and I will save  
From Egypt mine Afflicted.

Hence I their King will Israel bring  
In Canaan they shall dwell  
Their Cause I'll plead, I will them lead  
because I love them well.

To Pharoah I will thee imploy.  
For their deliverance  
By Wonders too which thou shalt do  
My Glory I'll advance.

Be not afraid nor yet dismay'd  
To go before the King  
I will take care to keep thee there,  
And safely back will bring.

Moses with awe the cause now saw  
The Bush was not consumed  
He knew where God made his abode  
Fire rather there persum'd.

Soon Moses and Aaron are gone  
To Court this Word to show.  
Tell Pharoah he must Israel free  
The Lord will have it so

X The

The Ten Plagues of Egypt,  
Exod. 7 8 9, 10.



**M**oses then came to Pharaoh  
And to him did this message bring  
The Lord saith let my people go  
To serve me with an offering

But he refused he will not hear  
God therefore on him Plagues did send  
Yet still he turned a deaf ear  
And God with plagues his life did end,

To blood he doth their Waters change  
From whence a Plague of frogs did spring  
Which overspread the Land and range  
in the Chambers of the King

he

*The Plagues of Egypt.*

25

He still rebels; God Lice doth send,  
And swarms of Flies in all their Coasts,  
To shew that none can them defend  
From the Almighty Lord of Hosts.

He's hardened still: The Murrain next  
Infects all Cattle in the Land,  
With Boils and Blains, they then are vext,  
Magicians can't before them stand.

To this succeeds a Plague of Hail,  
With Thunder mixt and Flames of Fire;  
But with the King could not prevail;  
To do what God doth him require.

He will not part with *Israel* yet;  
The Locusts by Divine Command  
All the green Herbs and Fruits do eat,  
And instantly destroy the Land.

Yet *Pharaoh*, still is proud and stout;  
*Jehovah*, he will not obey;  
The Land God compasses about  
With horrid Darkness Night and Day.

He still persists, till in one Night  
*Egypt's* first-born the Lord did slay,  
Which put them all in such a fright,  
That *Pharaoh* bid them go their way.

B

XI. *Pharaoh*

26 XI. Pharaoh and his Host drown'd in  
the Red-Sea, Exod. 14.



**W**hen Pharaoh had let Israel go,  
And they were marching to their  
He soon repents his doing so, (Place,  
And calleth back his Act of Grace.

He follows them with rage and speed,  
And vaunting cries, presumptuously,  
For my Ten Plagues I'll make them bleed,  
And glut my self with Cruelty.

At length he them doth overtake,  
As they encamp'd by the Sea ;  
For dread of him they fear and quake  
They see there's now no room to flee  
They



They made unto the Lord their Prayer;  
But seeing Pharaoh was so nigh,  
Their Faith was mixed with Despair;  
They all cry out, *We die! we die!*

But Moses bid them not fear;  
Stand still (saith he) and you shall see,  
God for your Safety will appear;  
And your Deliverer will be:

Moses his Hand stretch'd out; the Sea  
With open Arms doth them embrace;  
Yet Israel still their God obey,  
And they'll be safe in any Place.

Pharaoh pursues; but coming near,  
An Angel doth his speed abate,  
Takes off his Wheels, stops his career:  
A Cloud doth him infatuate.

He trembles, since God doth oppose  
Him in his bloody Enterprize;  
Yet still is harden'd; on he goes;  
Revenge and Malice blinds his Eyes.

to the Sea they head-long ride;  
Over it Moses shakes his Rod:  
They all are drowned in their Pride,  
According to the Word of God.



**G**OD's *Israel* 'gainst him rebel,  
In *Edom's* Wilderness.  
They *Manna* slight, as Bread too light,  
Which brings them great Distress.

For this their lewd Ingratitude,  
God fiery Serpents brought;  
Whose poisonous Stings Death quickly  
And great Destruction wrought. (brings)

For Help they cry in Misery,  
And supplicate their God:  
Of him they crave, he them would save,  
From his afflicting Rod.

Yea,

*The brazen Serpent.*

29

Yea, *Moses* too, with Prayers doth woo  
The Lord for *Israel* :

When they repent, God doth relent,  
And soon will make them well.

*Moses* must see, that quickly he,  
A Brazen Serpent make;  
That those among them who were stung,  
Of Healing might partake.

This Serpent was put on a Cross,  
And lifted up on high -  
For all to see, and healed be,  
Though stung, they did not die.

*This Serpent Lord, bath plain regard,*  
*To thy beloved Son ;*  
*For when the Fall had ruin'd all,*  
*And Man was quite undone.*

*Christ on the Cross advanced was,*  
*That all who do believe,*  
*And stand in awe, of his blest Law,*  
*Salvation might receive.*

Let then our Eyes, and fervent cries,  
Ascend to him for Aid ;  
When in Distress, let's him address,  
And never be afraid.

XIII. Balaam and his Ass.  
Numb. 22.



**B**alack much fearing Israel,  
To Balaam sends, that he,  
Would come and curse God's Heritage  
Thereby his Land to free.

Balaam was ready, but forbid  
By God, so great a Crime;  
And therefore stays, till Balack sent,  
Again a second time.

Then Balaam would no more refuse,  
But does with him comply,  
An thereby is at length involv'd  
In Balack's destiny.

*Balaam and his Ass:*

31

He takes his Servant and his Ass,  
And so away doth go,  
Forgetting what God to him said;  
*Balack* will have it so.

An angry Angel, with his Sword,  
Appears, him to withstand.  
The Ass him sees, and *Balaam* saves,  
By flying from his Hand,

He beats his Ass into the way?  
The Angel then doth stand  
In such a place, that *Balaam* now  
His Ass could not command.

But beat him: Whereupon the Ass  
His Master doth reprove;  
For being cruel to him, when  
He to preserve him strove.

And this now seems a very strange  
And an unequal Strife;  
*Balaam* resolves to kill his Ass,  
Because he saves his Life.

Thus God by Brutes sometimes is pleas'd  
Men's Follies to correct,  
When they refuse Obedience,  
And his Commands reject.



XIV. *The Fall of the Walls of  
Jericho, Joshua 6.*



**W**hen *Israel* over *Jordan* got,  
To *Jericho* they quickly went,  
Because it was part of their Lot,  
By the Great God's Commandment:

They block'd it up on every side,  
None could get out, nor none go in-  
Thus God began to check the Pride  
O'th' *Canzanites*, who liv'd in Sin:

Arms never heard of, us'd must be  
By *Israel* to gain the Town:  
They must sound Rams-horns, till they  
the Walls of *Jericho* fall down. (see  
Six

Six Days the Ark must compass it,  
And armed Men about it go,  
But must not speak a Word as yet,  
Nor with a Weapon strike a blow.

The seventh Day they seven times go,  
With sound of Trumpet round th' Town  
Which done they gave a Shout and so,  
The Walls of *Jericho* fall down.

Thus did the Lord let *I/rael* see  
He needed not their sword nor Bow,  
Since by means most unlikely, he,  
Can soon destroy his strongest Foe.

Yea he to them a Promise makes,  
Would they his Laws adhere unto,  
The rest of *Canaan* for their sakes  
Should soon become like *Jericho*. ■

*By this we see what Faith can do ;*  
*by Faith they did besiege the Town*  
*By Faith seventimes about it go.*  
*By Faith it's mighty Walls fell down.*

*Thus they that put their Confidence*  
*And trust alone in God the Lord ;* ■  
*Shall find that he Deliverance*  
*Will always unto them afford.*

XV. Samson and Dalilah,  
Judges 16.



**M**UST Samson a Dalilah have.  
Will he that Harlot love?  
She'll make him bitterly repent:  
A Dalilah she'll prove.

To her bewitching flattery,  
A charming Tongue, was he  
So much a Slave what e'er she asks,  
He nothing could deny.

Who being hired by his Foes,  
To know where lay his strength;  
She tries her several Arts and so  
Prevails on him at length.

She makes him sleep upon her Lap,  
And then she cuts his Locks,  
And calling in the *Philistines*,  
They seize on him with Mocks.

Thus valiant *Samson* was betray'd ;  
And given as a Prey  
Unto his foes ; whom lock'd in Chains,  
They in a Dungeon lay.

And now when he designs to act,  
As he had done before ;  
'Tis but in vain his Strength is gone,  
He can do so no more.

*Is this the Man the Champion who  
The Lyon tore in sunder ;  
Is this the mighty Conqueror  
Whose Arm destroy'd like Thunder ;*

*Is this the Man, who only with  
the Jaw-bone of an Ass  
Destroy'd a thousand Philistines ?  
Yet now a slave alas !*

Lord watch, Lord keep, Lord save us all,  
Be with us Night and Day ;  
When tempted we are apt to fall,  
and often go astray.

XVI. Samson



**N**OW Samson thou hast lost thy Locks,  
Next labour to secure thine Eyes;  
They'll pluck 'em out & then with Mocks  
They over thee will Tyrannize.

(Sport;  
Thou once their Plague, art now their  
See what thy Crimes have brought thee  
On thy Religion they Retort, to  
And cry, God *Dagon* wrought thy woe.

In Brazen Shackle thou dost lye.  
And forced art to grind their Mill.  
Ah! thou art brought to Misery,  
By yielding to an Harlot's Will.

Yet



Yet O *Philistines*, have a care ;  
His Locks begin to grow again ;  
His Strength increases with his Hair,  
Whereby he hath some thousands slain.

But overjoy'd they take no Thoughts,  
For now it is a Feasting day ;  
They have him fast, and he is brought,  
To be their Pastime, and their Play.

All Qualities, and Sorts repair,  
To see blind *Samson* in the Hall ;  
Who falls and stumbles here and there,  
And seeks about to find the wall.

Between the Pillars they him set,  
Where he is scofft at, and abus'd :  
It fill'd his Heart with much Regret,  
To find himself so basely us'd.

He prays to God, to give him strength,  
And bows himself with all his Power :  
He shakes the House, which falls at length  
And thousands slays at his last Hour.

Thus fell Heaven's Champion with Renown  
Whose Death doth him great Honour  
And all his Victories does crown, (gain  
Which in his Life he did obtain.

*XVII. David*



**W**hen Israel 'gainst Philistia,  
War waged under Saul,  
A giant in their Host they saw,  
Whom they Goliab call.

In height he others did surpass,  
In strength he did excel,  
He had a Head-piece all of Brass,  
And he with Pride did swell.

Who Marching to their Tents doth boast  
And insolently cry,  
With the best Captains in their host,  
His Courage he will try.

The

David and Goliath:

39

The *Israelites* were in great Fear,  
And trembling at his Voice,  
Which made their Enemies scoff and jeer  
and over them rejoyce.

Thus proud *Goliath* oft doth vaunt,  
And challenge them to Fight,  
But *Israel's* Generals Courage want  
To meet this Man of Might.

When *David* came into the Host,  
And heard his Blasphemies;  
Displeas'd he should thus huff and boast,  
I'll fight with him, he cries.

*Goliath* doth his Youth despise,  
Swears he will have his Life;  
*David* as valiantly Reply's,  
His Death shall End the strife

*Goliath* came with sword and spear,  
But *David* with a sling,  
And though the Giant rage and swear,  
Down *David* doth him bring

He only slings a little stone,  
And therewith lays him dead,  
which done, he bravely marches on,  
And then cuts off his Head

*XVIII David*

David and Abigail,  
1 Sam 25



**I**N great Distress to the VVildernesse,  
Of *Paran*, David fled,  
Lest he should fall by furious *Saul*  
VVho close him followed

He was in want, Food now grew scant,  
So *Nabal* he requires,  
To send him Bread; but he instead,  
Of answering his Desires,

Doth him despise and roughly cries,  
He is a Run-away;  
He will not give Food to relieve  
Any such men as they

VVhen

When the Young-Man came back again,  
And *Nabal's* words declare ;  
*David* vows he his Family  
will slay and none will spare

A Servant near does *Nabal* hear,  
And *Abigail* doth inform,  
Who did foresee, that this would be,  
The cause of dreadful harm.

Bread she provides, and wine besides,  
And unto *David* goes,  
To pacifie his wrath thereby,  
and save her house from woes.

Being discreet, at *David's* Feet  
She falls and favour craves,  
Prays he'll be pleas'd to be appeas'd  
Since God him often saves.

He hears her Voice, and does rejoyce  
she kept him back from blood ;  
He up her lifts, receives her Gifts,  
And promises her Good.

Soon after God's revenging Rod  
Took away *Nabal's* Life,  
Then *David* sent, incontinent,  
For *Abigail* to Wife



**XIX. David and Bathsheba,**  
2 Sam. II.



**W**hen against *Ammon* *Joab* fought,  
King *David* staid at home,  
And on his *House* did use to walk  
Till *Joab* back should come,

From conquering his *Enemies*  
One Evening thus imploy'd,  
*Bathsheba* who was very fair  
Bathing her self he spied

Her Beauty prov'd a Snare to him ;  
he sent and she is brought,  
With whom he Folly doth commit,  
which him much *Mischief* wrought

And

And to conceal his wickedness,  
And cover this vile deed,  
Her husband poor Uriah's doom'd,  
Though innocent to bleed

This Faithful valiant Soldier,  
Must be expos'd to die,  
Lest he his wife's adultery  
Should happen to descry

Joab must be employ'd therein,  
who never ask'd the Cause :  
David then takes her to his wife ;  
and thus rejects God's Laws.

Lord if the best Men may thus  
So foully sin and fall,  
What need have we to watch and pray,  
and on thy Name to call,

For thy Assistance and thy Grace  
Temptations to withstand,  
That they may ne'er prevail on us  
To break the least Command.

Since we observe that one sin still  
Is followed by another ;  
Vainly, like David, Men design,  
The first the last shall cover.

XX David

David and Nathan,  
2 Sam. 12.



**H**O VV. quietly did *David* lye,  
and thought his Crime conceal'd ;  
But God can clear. and make appear,  
What he will have reveal'd.

For *Nathan* came and in God's name  
Lay'd to his Charge this Sin.  
Threatning that God with his sharp Rod,  
would surely visit him.

*Thou* didst, quoth he, this secretly,  
But God before the Sun,  
Will manifest. how he detests  
The Deed which thou hast done.

Uriah's

Uriah's Wife, and then his Life.

Were subject to thy Lust,  
And now thy Wives and Childrens Lives,  
Must go ; for God is just.

Thus saith the Lord, I'll draw my Sword  
Against thy Family :  
And first for thy, adultery,  
The New-born Child shall die. \*

I made thee King and every thing  
Bestow'd thou could'st desire ;  
Yea, more I would have given, could  
Thy Wishes more require.

But now since those that are my Foes,  
BlaspHEME to see thy Ways  
Thy House no Peace, nor Quietness,  
Shall have in all thy Days.

Thou dost confesse thy Wickedness,  
I'll therefore thee forgive ;  
Yet to be sure thou must endure  
My wrath while thou dost live

Thus God declares he will not spare  
the best but them correct  
Then let us fear him and take care  
His Laws not to reject.

David and Absalom,  
2 Sam. 13



**D**avid doth still God's Judgments feel  
Now *Absalom* conspires,  
His best beloved [*Absalom*]  
His Father's Death desires

he first contrives *Ammon's* Death  
and now invades the Crown.  
*David's* grey hairs with Sorrow he  
will bring unto the Ground.

The Politick *Achitoelel*  
In League with him doth joyn;  
The Rebels now grow confident  
Of carrying their Design.

David



David flies from *Jerusalem*,  
Weeps as he goes along,  
With covered head, and bared Feet ;  
The Traitors still grow strong-

Alas ! what shall poor *David* do ?  
He calls upon the Lord,  
And of him humbly doth implore,  
He would his aid afford.

God hears his Prayer confounds his Foes,  
Brings all their Plots to nought  
In rage *Achitophel* hangs himself,  
In his own snares he's caught.

*Joab* pursues young *Absalom*,  
Assur'd of Victory,  
And finds him hanging by the Locks,  
I'th' Branches of a Tree.

And notwithstanding *David's* Charge  
He to him should be kind,  
He with a Dart peirces his heart ;  
The Youth his Life resign'd.

Then *David* mourns for *Absalom*,  
As for an only Son ,  
Yea his dear *Absalom's* Life to save;  
Wishes his own had gone;

XXII King



**W**hen Solomon in Peace possess'd  
The Throne of Israel,  
his wisdom far and near was known,  
Most Kings he did excel.

It happened two harlots begg'd  
Of him to do them Right ;  
Who having heard them plead their cause  
Soon brought the Truth to Light.

Both dwelt together in one house,  
Each did a Man-Child bear :  
One woman over-laid her Son  
I'th' Night for want of Care.

and

Then rises up, and in the dark  
Doth to the other come,  
And takes away her Living Child,  
Leaving her dead i'th room.

The Mother wakes, the dead Child finds,  
But looking well thereon,  
At length she certainly concludes,  
this Child was not her own.

The other boldly doth affirm,  
her's is the living Child,  
The Difference is so great that they  
Could not be reconcil'd.

The King hears all, and thinks this cause  
*Affection* must decide,  
Calls for a Sword, and tells them he  
the live Child will divide.

The Mother of the living Child,  
Fearing it should be slain,  
Yields that the other it should have,  
And thereby makes it plain.

That she the real Mother is.

He it on her bestows  
The King for VVisdom is renown'd,  
His Name more famous grows.

XXIII. *Elijah fed by Ravens,*  
1 Kings 17



**I**N *Abab's* time great VVickedness  
VVas acted in the Land,  
For which God now resolves they shall  
Feel his afflicting Hand.

*Elijah* came, and in the Name  
Of God to him declares,  
No Dew nor Rain upon the Earth  
Shall fall in full three Years.

*Abab* is wrath; the Propbet flies,  
And by the Lord's Command,  
At *Cherub* hides, till God remove  
the Famine from the Land.

And

*Elijah fed by Ravens.*

51

*And there, faith God, by Ravens I,  
Thee constantly will feed,  
They ne'er shall fail thee to supply  
With what thou stand'st in need.*

*Elijah nothing doubts but goes  
V Where God did him advise.  
Had we but faith to trust in God,  
We ne'er should want supplies.*

*Of what is fit and good for us;  
Which this good prophet found;  
Who is so far from wanting, that  
He seemeth to abound.*

*The Ravens every Morning came,  
And bring him Bread and Flesh,  
And every Evening do the same;  
Wherewith they him refresh.*

*Thus of the most unlikely Means,  
God sometimes maketh use.  
Birds, Beasts, and Fishes do his will,  
They cannot it refuse.*

*A Lion did with Honey feed  
Good Samson; from the Jaw  
The Waters burst to quench his thirst;  
All must obey God's Law.*

*And*





**G**ood Man, how weary was thy Soul,  
Of Violence and Strife.  
So great were thy Afflictions, thou  
Wast weary of thy Life.

Thou haunted wast from Place to Place,  
Hid in a Den, or Cave,  
Because thou did Repentance preach,  
And *Israel* would'nt save.

Then God gave ear unto thy Prayer,  
And bid thee to prepare,  
Thou now must into Heaven fly;  
Thy Heart before was there.

This

This welcome Message having heard,  
He goes to *Jericho*,  
And thence to *Jordan* he makes haste,  
For quickly he must go.

Triumphantly he marches on,  
*Elisha* doth him attend,  
And all the way the prophet says,  
Thy Master must ascend,

When they were unto *Jordan* come,  
*Elijah* smites the Flood;  
The Waters presently gave way  
All turns to him for good.

When safe got through, *Elijah* says  
*What shall I do for thee*  
*Ab* says *Elisha*; *that thy Spirit*  
*Might doubled be on me.*

Now as they walk'd a Chariot  
Of Fire does appear,  
Takes up *Elijah* into th' Air  
But leaves *Elisha* there.

Swiftly he through the Sky doth ride  
And into Heaven's receiv'd,  
*Elisha* having lost his Lord  
Exceedingly is griev'd.



**E** Lijab gone, Elisha now  
At Jericho does stay  
The Prophets Sons perswaded him,  
His Master find they may.

He them forbids but they persist  
And urge him to't again;  
But after three days seeking him  
They find it is in vain.

The Citizens then him intreat  
He would their waters cure;  
Which he performs and Healthfulness  
Doth unto them procure.

Then

Then doth he toward Betbel go ;  
But as he past along,  
Many young Children from the Town  
Pursu'd him in a throng.

And mocking him they loudly cry'd  
Go up thou Bald-head go:  
He meekly hears them for a while  
Which made them bolder grow

They still mock on at length he turns,  
And iteruly them doth eye  
His angry words are worse than blows,  
As they find instantly.

He doth them in the Lord's name curse  
And quickly there appears  
Out of the disinal neighbouring wood  
Two ravenous fierce She-bears ;

Who soon do these young scoffers seize,  
And them in peices tear  
They in a moment forty slay,  
While others fly for fear.

These youths thus justly lost their Lives  
Because they did misal  
God's Prophet. Ah young Men, let this  
A warning be to all,

56 XXVI. Jezebel eaten by Dogs,  
2 Kings 9



**K**ing *Abab* was a wicked Man,  
And had a vicious wife,  
Call'd *Jezebel*; she treacherously  
Rob'd *Naboth* of his Life.

Because he would not let her have  
His own Inheritance.  
And prospering in her wickedness  
She therein did Advance.

The Prophets of the Lord before  
She causes to be slain,  
Yea she did strive to murder all  
That there might none remain.

When



When she her course had finished,  
 For her Iniquity ;  
 And for the blood which she had shed,  
 This *Jezebel* must die.

Out of a window she is cast,  
 And falls upon the Ground ;  
 Thus *Jezebel* doth find at last  
 That God can her confound.

Her blood is sprinkled on the wall,  
 And on the Horses falls .  
 She innocent Blood had often spilt,  
 Which now for Vengeance calls.

The Dogs did eat up *Jezebel*  
 And nothing now remains  
 Of this proud and ambitious wretch,  
 But Scull and feet and Hands.

They then that sought for *Jezebel*,  
 No *Jezebel* could find :  
 The rest of her devour'd is,  
 Here's all that's left behind

She that i'th Morning painted had  
 Her false bewithing Face,  
 E're Night by Dogs is eat, and found  
 Of Burial no place.



**E**sther's beloved, weded & Crown'd  
Treason by *Mordecai* is found  
Against the King: the traytors die  
For their intended Villany.

*Haman's* th' *Amalachite* by race,  
A Favourite and in much Grace  
His Rage to *Mordecai* exprest  
For his not bowing as the rest.

Unto the King proud *Haman* sues,  
For the Destruction of the Jews  
The King consents and in his Name  
Decrees are sent to effect the same

The

The *Jews* and *Mordecai* lament  
 For cruel *Haman's* black intent ;  
 And *Mordecai* the Queen possesses  
 With their great miseries and distresses

Her aid implor'd the Queen refuses  
 To help them, and her self excuses ;  
 But (urg'd by *Mordecai*) consents  
 to die or cros their foes intent.

Unto the King Queen *Esther* goes,  
 He unexpected favour shows  
 Demands her suit She doth request  
 The King and *Haman* to a feast.

*Mordecai's* want of Reverence  
 Gives to proud *Haman* great offence  
 Who tells his wife and bosom Friends  
 How much his Grandeur it offends

The King ask'd *Haman* what Respects  
 Becomes the Man whom he affects  
 And with that honour doth repay,  
 the good Deserts of *Mordecai*

The Queen brings *Haman's* Accusation ;  
 the King's displeas'd and in a Passion,  
 And for his Crimes commands that he  
 Fifty Foot high should hanged be,

XXVIII The



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the King's displeas'd and in a Passion,  
And for his Crimes commands that he  
Fifty Foot high should hanged be,





**S**atan appears and then professes  
himself Man's Enemy ; confesses  
God's love to *Job* questions his faith  
Gains Power over all he hath.

The frighted Messengers tell *Job*  
is four fold loss he tears his robe,  
Submits himself to th' Almighty's trust,  
Whom he concludeth to be just

Satan a second time appears  
Before th' Eternal boldly dares  
Abuse *Job*'s tried Faith afresh,  
And gains th' afflicting of his Flesh

*job*

Job plagu'd with Ulcers, grovling lies  
 plagu'd in a Gulf of Miseries,  
 his Wife to Blasphemy does tempt him  
 his three Friends visit and lament him

Overwhelm'd with greif he breaketh forth  
 into Impatience 'gainst his Birth  
 professes that his heart did doubt  
 And fear what since hath fallen out

He counts his Sorrows and from thence  
 excuses his Impatience  
 describes the shortness of his time,  
 and makes confession of his crime

Eliphaz doth aggravate  
 The sins of Job and his sad state;  
 Whom Job reproving justifies  
 himself bewails his miseries

God questions him and proves that Man  
 to heavenly secrets never can  
 attain; since he can never see  
 ev'n into Natures secrecy

God speaks to him the second time  
 Job yields his Sin; repents his Crime;  
 God checks his Friends renews his health  
 gives him new Issue double wealth,

XXIX the



**W**hen *Israel* was Captive led  
For sin to *Babylon*.  
Some Youths the King did chose & feed  
With his provision.

These Children were well-favoured ;  
Such whom he could discern  
had wisdom Knowledge and were apt  
All Sciences to learn.

Now among these four Youths there were  
who did the rest excel,  
Whom the King Govenours did make,  
which Trust they managed well.

*Sba.*

Of the Three Children in the Furnace. 61

*Shadrack, Meshack, Abednego,*  
O're his Affairs were set,  
But *Daniel* lived at the Court,  
And ruled in the Gate.

The King a golden Image made,  
And set it in the Plain,  
And whosoe're won't worship it  
Must certainly be slain.

Yet these three Men do this refuse,  
At which the King is wroth,  
And doth require that instantly  
Before him they be brought.

Into a firey Furnace he  
Commands them to be thrown;  
But they receiv'd no hurt thereby,  
They trust in Heaven alone.

One like the Son of God was there,  
Which when the King did see,  
He calls them forth and does declare,  
Their God his God should be.

He also does them all restore  
Unto their Dignity,  
And gives command all shall adore  
Their God as the most high

XXX. Daniel

4 XXX. Daniel in the Lions Den;  
Daniel 6.



**D**aniel escap'd the Fire. yet he  
Was cast into the Den.  
He envied was because he rose  
Higher then other Men.

And since they could not him ensnare  
In Matters of the Crown ;  
Of his Religion they complain,  
Thereby to bring him down.

Thy cry, O King, make a Decree;  
And seal it with thy Ring,  
That those be to the Lions cast  
Who will not do this thing.

All



All Men as God shall thee adore;  
And unto thee shall pray;  
And whosoever shall refuse  
This Edict to obey.

He shall into the Lion's Den be cast  
There cruelly to die,  
This *Daniel* knew, and yet did still  
Serve God as formerly :

For which his Enemies accuse  
Him of Disloyalty,  
Because unto the King's Decree  
He durst not to comply.

So he into the Den is cast,  
Of which the King repents,  
And for his Servent *Daniel*  
He wofully laments,

The Lions do not him devour,  
But seem to stand in fear;  
*Daniel* in safety there remains,  
For *Daniel's* God was there.

At which the King does much rejoice,  
And soon doth him deliver;  
His Enemies the Lions tear;  
God loves his Servants ever.



**T**HE Word of God to *Jonah* came,  
Commanded *Jonah* to proclaim  
The Vengeance of his Majesty,  
Against the Sins of *Nineveh*.

But *Jonah* toward *Tarsish* went,  
A Tempest doth his Course prevent :  
The Mariners are sore oppress'd,  
While *Jonah* sleeps and takes his rest.

The Pilot thumps on *Jonah's* Breast,  
And rouseth *Jonah* from his Rest.  
They all cast Lots, being sore affrighted  
The sacred Lot on *Jonah* lighted.

They question *Jonah* whence he came,  
His Country and his Peoples Name?  
He makes reply; they moan their woe,  
And ask his Counsel what to do?

The Prophet doth his Fault discover  
Perswades the Men to cast him over;  
They row and toil, but do no good,  
They pray to to be excus'd from Blood.

They cast the Prophet over-board;  
The Storm allay'd, they fear the Lord.  
A mighty Fish quick him devours,  
Where he remained many Hours.

Within the Belly of the Whale  
He doth his Misery bewail;  
God hears his Prayer, at whose command  
The Fish delivered him on the Land.

The second time was *Jonah* sent  
To *Nineveh*; now *Jonah* went,  
Against their crying Sins he cry'd,  
And their Destruction prophesy'd.

The *Ninevites* believe his Word,  
Their Hearts they turn unto the Lord:  
In him they put their only trust,  
Since he's both merciful and just.

XXXII. *The Prodigal Son*  
 Luke 15.



**T**WO Sons unto a certain Man  
 were born, with whom they live  
 Until they were grown up; and then  
 The youngest seems to grieve.

That he must always dwell at home,  
 Therefore abroad will he;  
 Let me says he, my Portion have,  
 A Traveller I'll be.

His Father, though unwillingly,  
 Unto him doth consent,  
 Who taking all his Goods with him,  
 To a far Country went.

V Where

*The Prodigal Son.*

69

There he with Riot soon did waste  
All that with him he brought ;  
Women and Wine, and Gluttony,  
His Ruin quickly wrought.

And which did much increase his Woe  
A Famine in that Land  
Then happened, which caused him  
In want of Food to stand.

Yet if in this Necessity  
On Husks he could have fed,  
It may be he would ne're have thought  
Of coming home for Bread.

But Hunger forc'd him to recal  
His Father's house to mind ;  
Then home he goes and after all  
He finds his Father kind.

With Kisses. Robe, with Shoes and Ring,  
And Musick's lofty Strain,  
With the fatted Calf and all good things  
He doth him entertain.

And pleads that so it ought to be  
None should of it complain.  
For this my Son was dead, saith he,  
And is alive again.

XXXIII. Dives





**D**ives was blest with Happiness,  
But Lazarus was Poor.  
Dives lives high, but Lazarus  
Doth beg from Door to Door.

The very worst of Dives Slaves  
Far'd better far than he,  
Whose Cloaths were Bags: He nothing  
But Sores and Misery. (hath

At Dives's Door poor Lazarus begs  
Only some Crumbs of Bread,  
Which from his riotous Table fell,  
wherewith he might be fed.

length both on their Death-bed lye,  
And now both equal seem :  
t after Death, *Dives* is vile,  
And *Lazarus* in esteem.

the Beggar goes to Heaven, and there  
In *Abraham's* Bosom lies :  
The rich Man goes to Hell, and there  
Though dying never dies.

from whence he *Lazarus* sees, and doth  
Of Father *Abraham* crave,  
Would send *Lazarus* back again,  
His Brethren's Souls to save.

being in great Misery,  
He humbly doth intreat,  
Drop of water that may cool  
His tongue inflam'd with Heat.

At this his cry. and strange Request,  
*Abraham* doth now reject.

on his former Luxury  
He bids him to reflect

Remember Son (saith he) that thou  
Thou good things dost enjoy,  
Lazarus Evil, therfore now  
He reaps eternal Joy.

72 XXXIV. The Death of Ananias  
and Saphira, Acts 5.



**T**Hese two dwelt in Jerusalem,  
And did the Faith profess:  
Yet these two lost their Lives, becau  
they acted Wickedness.

They come and deal deceitfully  
Before the Lord of hosts.  
Yea, they presume to tell a Lye,  
Unto the holy Ghost.

For selling their Possessions: they,  
part of the Price kept back:  
It may be they were covetous,  
And fear'd themselves should lack.

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And then they falsly do affirm,  
They nothing did retain,  
Thinking St. Peter to deceive,  
But found it was in vain.

He soon discovers the Deceit,  
And plainly doth declare,  
Satan had fill'd their Hearts with Lies,  
'Cause God they did not fear.

To them his Word was like a Sword ;  
He need do nothing more ;  
Vengeance o'retakes them, and they dead  
Are carried out of door.

Great fear from hence falls upon all,  
They the Apostles dread,  
Since God, even by their word alone,  
So soon strikes Sinners dead,

*Let this a warning be to all ;  
That they avoid a lye,  
But speak the truth in Righteousness.  
And in Sincerity.*

*Left such a sudden dismal Fate,  
Do unto them befall.  
As unto these two happened :  
God's Justice can reach all.*



**S**tephen was a Man mighty in Faith,  
 Who many wonders wrought,  
 And who, the holy Law of Christ,  
 with Power the People taught

His Spirit and wisdom was so great,  
 He his Opposers foil'd,  
 Which made them so malicious, they  
 would not be reconcil'd

False witnesses they then suborn,  
 His Life away to take,  
 To swear that he blasphemously  
 'Gainst th' Law and temple spake.



He to the Council's led, by those  
who against him did combine ;  
His face when he began to plead,  
Did like an Angel shine.

Having their leave he then begins,  
And shews how God did lead,  
Of old his People Israel,  
And them delivered.

But coming close, and charging them  
with innocent Blood ; they cry  
Out in a rage *Let's him condemn,*  
*For he shall surely die:*

Mean while he looks up steadfastly  
to heaven and there sees stand  
The Son of Man in glory great,  
Placed at God's Righthand,

Out of the city he is cast  
And stoned till he dies,  
But Stephen even to the very last,  
Like a true Martyr cries.

*Lord lay not to their charge this Sin.*

*My Soul receive and keep*

he gain'd the Crown of Martyrdom,  
And so he fell asleep.



**S**aint Paul was sailing towards Rome,  
 when lo a Storm arose,  
 Which was so fierce and Violent,  
 Nothing could it oppose

The Marriners affrighted were,  
 And saw no hope at all,  
 They fear Destruction on them will  
 Inevitably fall.

St Paul them comforts and assures  
 though they in danger are  
 Yet all shall save their Lives, for so  
 God did to him declare.

The Storm more furious grows and all  
their Labour doth confound,  
At length the Ship in pieces breaks,  
By being run a-ground.

Now every one shifts for himself  
Some swim; some on an oar,  
Or broken Plank do save themselves  
So all come safe on shoar.

Having this Danger thus escap'd,  
they are on *Malta* thrown,  
And there by the Inhabitants,  
Much Kindness had them shown.

But when *St Paul* had gathered Sticks  
to make a Fire at Land  
A Viper came out of the heat  
And fastened on his hand;

Whereat the People look on him  
As he a Murderer were,  
Who though he had escap'd the Sea,  
Yet Vengeance followed there;

But when they did observe that he  
Received no hurt thereby,  
They quickly change their Minds & now  
He is a God they cry



**C**A N he be counted Fair,  
 who withers at a blast?  
 Or he be strong, one breath of wind  
 Into the Grave can cast?

Can he be judged *Wise*  
 who knows not how to live  
 Or can he be a *Rich* Man call'd,  
 who nothing hath to give?

Can he be reckoned *Young*,  
 that's feeble weak and wan?  
 So *Fair* to *Strong*, so very *Wise*,  
 So *Rich*, so *Young* is Man.

So *Fair* is Man, that Death  
Even with one parting Blast,  
Blast's all his fair and dainty Flowers,  
And makes him Earth at last.

So mighty *Strong* is Man,  
that with a gasping Breath,  
He totters, falls, and then bequeaths  
his boasted Strength to Death

So *Wise* is Man, that if  
with Death he once do strive,  
His wisdom never can him teach  
how he one hour shall live

So *Rich* is Man that when  
he once his Debts hath paid;  
His wealth's his winding sheet wherein  
Even he himself is laid,

So *Young* is Man, that when  
he's broke with care and sorrow,  
He's old enough this very Day,  
that he may die to Morrow

Why brag'st thou then, thou worm,  
who art but Five-Foot Long?  
For thou art neither *Fair*, nor *Strong*,  
Nor *Wise*, nor *Rich*, nor *Young*,





**T**HE dreadful trump shall blow,  
 the Dead awak'd shall rise,  
 And then unto the Clouds they all  
 Shall turn their wondering Eyes,

The Heavens shall opened be,  
 the Bridegroom forth shall come,  
 To Judge the world and to bestow  
 On all the world its Doom

Joy it shall be to th' Just ;  
 to th' wicked endless smart.  
 To these the blessed Voice bids Come  
 to those it bids Depart.

Depart ye must from Life,  
Yet dying live for ever;  
For ever you will dying be;  
And yet you shall die never.

Depart from me like Dogs,  
With Devils take your Lot;  
Like Devils all depart from me,  
Because I know you not.

Like Dogs, like Devils go,  
Go cry, and howl, and bark;  
Depart and into Darkness fly,  
Because your Deeds were dark.

Let Yells and Roaring be  
Your Musick; and your Food  
The Flesh of Viper and of toads;  
Your Drink shall be their Blood.

Let Devils you afflict  
With Scorn, Reproach, and Shame;  
Depart, depart away from me  
Into Eternal Flame.

If Hell the Portion then  
Of wretched Sinners be,  
Lord give me my Hell on Earth,  
Lord give me Heaven with thee.



When I do contemplate  
 the New Jerusalem,  
 Wherein there is reserv'd for me,  
 My Crown my Diadem ;

Oh! what a Heaven of Bliss  
 My Soul by this enjoys.  
 All on a sudden I am wrapt,  
 Into a Heaven of Joys.

Where there are troops of Powers,  
 Of Vertues Cherubims,  
 Their Angels and Arch-angels are,  
 With Saints and Seraphims.

who

Who still are singing Praise  
Unto their Heavenly King;  
Their Songs and Hallelujahs they  
For ever to him sing.

Where Joys are full and pure,  
And are not mixt with Mourning,  
Where they continue without end,  
From whence there's no returning.

No Theft nor Cruelty,  
No Murder harbours there,  
No hoary-headed Care afflicts,  
Nor yet no sudden Fear.

No pinching want is there,  
No Griping, no Oppression,  
Nor Death, which is the just Reward  
Of the first Man's Transgression.

But dearest Friendship, Love,  
And everlasting Pleasure,  
Do there abide continually  
Without Decay, or Measure.

Fulness of Riches. Joy  
And Comforts sempiternal,  
Excess, yet without surfeiting,  
VVith Light and Life Eternal.

*Upon*



**H**ELL is beyond all Thoughts,  
 A State sad and forlorn,  
 No mortal Man can here relate  
 The Pangs that there are born.

These Burnings can't be quench'd,  
 No not with Tears of Blood,  
 No mournful Groans, nor doleful Sighs,  
 Will here do any good.

Nay, all that can be said,  
 To express the Pain of those  
 In Hell, comes, short; they are inwrapt  
 In everlasting woes.

For



For Time there finds no End,  
And Plagues find no exemption;  
Their Cries admit no help, for from  
That Place is no Redemption.

Where Fire lacks no Fuel,  
Therewith the Flame to heat,  
To make their Torments more severe  
Their Miseries to compleat.

Where wretched Souls for ever  
To Tortures bound shall be,  
Where they shall serve a World of Years,  
Yet never shall be free.

Where nothing's heard but Yells,  
And Groans, and woful Cries,  
And where the Fire ne're abates,  
The Worm there never dies.

That worm which ever gnaws,  
And tears their Bowels out:  
The Pit upon them shuts its Jaws:  
It's terrible no doubt.

But where this Hell is plac'd  
My Muse must needs stop there;  
Lord shew us what its Horror is,  
But never shew us where.

Scripture H Y M N S  
AND  
SONGS

Upon several Occasions.

Turn'd into English Verse. With  
some others.

---

The Song of *Moses* when *Pharoah* and his  
Host were drowned in the *Red sea*

Exod. 15. *Then sang Moses and the Children of  
Israel this Song unto the Lord, and spake, saying.*

**I** To the Lord will sing; for he  
Triumphs in Glory so,  
The Horse he and his Rider down  
Into the Sea did throw.  
The Lord's my Strength and Song, and he  
Is my Salvation:  
My God he is: I'll him prepare  
an Habitation.  
My Father's God he is also,  
I will exalt his Fame,  
The Lord he is a Man of War,  
*Jeboab* is his Name.  
He *Pharaoh's* Chariots and his Host,  
Into the Sea hath cast,  
And his choice Captains drowned were  
As 'th' *Red Sea* they past.

The

The Depths them hid, to the bottom they  
Sunk down even as a stone.

*Jehovah* thy Right-hand in Power,  
Most Glorious is alone.

Lord thy Right-hand in pieces dasht,  
Those that against thee rose;  
And in thine Excellency Great,  
Thou hast o'rethrown thy Foes.

With Thou sendest forth thy wrath which them  
Did as the stubble wast;  
Together gathered were the Waves,  
Even with thy Nostrils Blast.

and his The Floods stood upright as an heap;  
The Depths in mid-sea rose,  
The ice said, I'll pursue, I'll catch,  
I will the spoil dispose.

ren of My Lust on them I'll satisfie;  
My Sword draw out will I;  
My Hand shall them again possess,  
Or spoil them utterly.

Thou with the Wind didst on them blow,  
the sea them covered;  
They in the mighty Waves sunk,  
As if they had been Lead.

Lord who is like thee, 'mongst the Gods;  
Who's like thee; glorious  
In holiness fearful in Praise,  
In doing marvellous.

When thou didst forth thy Right hand stretch,  
the Earth them swallowed,  
The People whom thou hast redeem'd  
thou hast in Mercy led.

thou

The

Thou by thy great Strength shall guide them to  
that Holy feat of thine.

The People shall hear, fear: and grieve  
Shall they at *Palestine*.

Then *Edom's* Dukes shall be amaz'd,  
And *Moabs* Mighty Men  
Trembling shall sieze; away shall melt  
All *Canaan's* Dwellers then.

Fear upon them and dread shall fall,  
By thy Hands mightiness,  
They shall lie still as doth a stone,  
Until the People pass

Until thy People Lord shall pass  
Which t'ou hast purchased,  
Till thou hast them brought in, and in  
thy Mount established.

The Mount of thine Inheritance,  
O Lord, the place wherein  
Thou hast prepar'd thy Sanctuary  
For thee to dwell therein.

Lord, which thy Hand established;  
*Jehovah* he shall reign  
For evermore, thro' Ages all  
For ever Sovereign.

For *Pharoah's* Horse and Chariots,  
And Horsemen down they went  
Into the Sea; *Jehovah* then  
The Sea upon them sent.

to the waters of the Sea on them  
He turned back in haste,  
But on the dry Land i'th' midst o'th' Sea,  
the Sons of Israel pass.

And Miriam answer'd them

Sing unto the Lord, for he excels  
In Glorious renown ;  
He hath the horse and Rider both  
Into the Sea cast down.

*Samson's Triumph over the Philistians when  
he had slain a thousand with a Jaw-bone  
of an Ass*

Samson rejoice, be fill'd with Mirth,  
Let all Judea know,  
And tell the Princes of the Earth  
How strong an Arm hast thou.

How has thy Dead enrich'd the land,  
And purpled o're the Grass;  
Tho had'st no weapon in thy Hand  
But the Jaw-bone of an Ass

How does thy Strength and high Renown  
the Glory of Men surpass ;  
Thine Arm hath struck a thousand down ;  
With the Jaw-bone of an Ass

Let Samson's glorious Name endure  
till time shall bring forth one,  
Whose greater Glory shall obscure  
The Glory thou hast won.

David's

the



# David's *Lamentation* over Saul and Jonathan

*And David lamented with this lamentation over  
and Jonathan his Son, 2 Sam. i. 19.*

**T**H E Beauty of *Israel* is slain  
Upon the places high;  
How are the mighty fallen down;  
In *Gath* this never cry:

Nor tell't in the Streets of *Askelon*,  
lest *Philistines* rejoyce,  
Lest Daughters of the uncircumcis'd  
Make a triumphant Noise.

Ye Mountains high of *Gilboa*,  
let there be never Dew;  
Let never Rain nor Fields again  
Of Offerings be on you.

For there the Mighty one his shield  
Receiv'd disgraceful foil  
The Shield of *Saul* as he had not,  
Anointed been with oyl.

The Bow of *Jonathan* turned not  
Back from the Blood o'th' slain,  
From fat o' th' mighty; and *Saul's* Sword  
Returned not in vain.

Lovly and pleasant in their lives  
Were *Saul* and *Jonathan*,  
And in their Death and latest Breath,  
Was no Division.

They i swifter were then Eagles far;  
 They Lyons did excel  
 In Strength, O weep you over Saul,  
 Daughters of *Israel*.  
 Who did in Scarlet you array,  
 With Deckings manifold,  
 And who on your Apparel laid,  
 Rich Ornaments of Gold.  
 O thou my Brother *Jonathan*,  
 I am distressed for thee;  
 A pleasant kind Companion  
 Thou hast been unto me.  
 Thy Love to me was wonderful,  
 Past that of Woman far;  
 How are the Mighty fall'n; and how  
 Are lost the Men of War.

---

*The Prayer of Jonah, to the Lord his God,  
 out of the Whale's Belly, Jonah 2.*

I To the Lord in my Distress  
 Did cry and he gave Ear;  
 Out of Hell's Belly cried I,  
 And he my Voice did hear.  
 Into the Deep i'th' midst o'th Sea,  
 O Lord thou didst me cast:  
 The Floods me compass, all the Waves  
 And Billows c're me past,  
 Then did I say, I utterly  
 Cast from thy Sight remain;  
 Yet to thy holy Temple, I  
 Will once more look again.

The Waters even to the Soul  
 Did compass me around,  
 The Depth me round inclos'd, the Weeds,  
 About my Head were bound.  
 To th' Mountains bottoms I went down,  
 Earth's Bais did me beset;  
 Yet Lord my God thou brought'st my Life  
 Up from Corruptions Pit.  
 Even when my Soul did faint in me,  
 The Lord remembred me;  
 Yea then my Prayer came unto thee  
 Into thy Sanctuary.  
 They their own Mercies leave that do  
 Mind lying Vanities,  
 But with the Voice of giving thanks  
 To thee I'll sacrifice.  
 The thing the which vow'd I have  
 To pay I will record,  
 Because alone Salvation  
 Proceedeth from the Lord.

---

## CONCLUSION.

**O** Holy, holy, holy Lord,  
 The Almighty God alone,  
 Which was, and is, and isto come,  
 Who fittest on the Throne.

Thou Glory Honour, and great Power  
 Lord worthy art to take,  
 For thou mad'st all, they are and were  
 Made for thy Pleasure sake.

**T**he Day of Wrath, that dreadful Day  
Shall the whole World in Ashes lay,  
As both the Psalms and Sibils say.

What Horror will distract your Mind,  
When the strict Judge, who should be kind,  
Shall have a few venial Faults to find?

The last loud Trumpets wondrous sound,  
Shall through the cleaving Graves rebound,  
And wake the Nations under Ground.

Nature and Death shall with surprize,  
Behold the Conscious Wretches rise,  
And view the Judge with frighted Eyes.

Then shall, with Universal Dread  
The sacred Mystick Roll be read,  
To try the Living and the Dead.

The Judge ascends his awful Throne,  
But when he makes all Secrets known,  
How will a guilty Face be shewn?

What Intercessor shall I take,  
To save my last important Stake,  
When the most Just hath cause to quake?

Thou mighty formidable King,  
Mercy and Truth's Eternal Spring,  
Some charitable pity bring.

In Storms of guilty Terrors lost,  
Forget not what my Ransom cost,  
Nor let my dear-bought Soul be lost.

Thou, who for me hast felt such Pain,  
Whose precious Blood the Cross did stain,  
Let not thy Death and Birth be vain.

Thou, whom avenging Powers obey,  
Remit my Debt, too vast to pay,  
Before the last accounting Day.

Surrounded with amazing Fears,  
Whose load my Soul with anguish bears;  
I sigh, I weep; accept my Tears.

Thou who wast mov'd with Mary's Grief,  
And by absolving of a Thiet,  
Hast giv'n me Hope; Oh! give Relief.

Reject not my unworthy Prayers,  
But free me from those dreadful Snares,  
That hungry, gaping Hell prepares.

Oh! let thy Blood my Crimes efface,  
And fix me with those Heirs of Grace,  
That thou dost on thy Right hand place.

From that portentous vast Abyss,  
Where Flames devour, and Serpents hiss,  
Call me to thy eternal Bliss.

Prostrate, my contrite Heart I rend;  
My God, my Father, and my Friend;  
Do not forsake me in my End.

Could we divide a Moment to the Eye,  
We should see life the Moment that we die,  
And Faith does fully that defect supply,  
For though my Body dies, it is not I.

Nell may they curse thir second Breath,  
Who rise to a severer Death.

Ou great Creator of Mankind,  
At sinful Souls Compassion find.

FINIS.





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Remit my Debt, too vast to pay,  
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